Registered No. R. 414.

THE BURMA NEWS

SEPTEMBER, 1933

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

MAP OF BURMA MISSION
India
Assam
China
Siam
Bay of Bengal
Myitkyina.
Bhamo.
Namkham.
Meng Meng
Bana
Tiddim.
Haka.
Maymyo.
Sagaing.
Mandalay.
Loi Lem.
Kengtung.
Myingyan.
Meiktila.
Taunggyi.
Mongnai
Kalaw.
Loikaw.
Pyinmana.
Thayetmyo.
Toungoo.
Prome.
Sandoway.
Nyaungtebin.
Shwegyin.
Zigon.
Thonze.
Thayawaddy.
Pegu.
Henzada.
Maubin.
Insein.
Rangoon.
Bassein.
Moulmein.
Tyapon.
Tavoy.

THE

BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.
Subscription Rates: Single Copy with postage, Rs. 2/6, $0.75;
Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York.

Vol. XLVI Rangoon, Burma, September, 1933 No. 9

Isabella McCartney Money, 1880-1933

Isabella McCartney Money

It was on May 31, 1907, that Mrs. Money sailed with her husband for Burma. Only the Father in Heaven knew that this land should be the vestibule of her eternal dwelling place. Through the varied experiences that crowded into the years of her life of devotion she surely could sing from her heart, " He leadeth me."

Isabella Money was born in Glasgow, Scotland, on October 21, 1880. Her mother was English. Her father was born in Ireland of Scotch ancestry. It was during a series of revival meetings conducted by Jack Cooke in 1903 that she opened the door of her life to the Lord Jesus Christ. That experience of conversion was the genesis of ceaseless devotion which manifested itself in many avenues of service to her Lord

Her marriage to James B. Money took place at Milton, Massachusetts, on July 5, 1906. Their first term in Burma was from June, 1907, to March, 1914. Here were born their three children, Mary Stirling (McIver), Andrew, and Isabel Stirling. The years spent in the States before returning to Rangoon were filled with vital service. At the First Highland Church, Mrs. Money did very needful service. She taught Bible classes at Grace Baptist Church, Trenton, New Jersey, where Miss Whitehead, Mrs. C. Condict, and Mrs. Freas (mother of Dr. Freas of Africa) held membership. For sometime she served as president of the missionary society there. At Mattapan, Massachusetts, she organized and taught the Philathea Class, reorganized the missionary society and served it as president for three years. She organized the World Wide Guild which now bears the name Isabella Money Chapter. The Boston Baptist South Woman's Association elected her as president. Such were some of the landmarks of constant activity for her Master.

Mr. and Mrs. Money returned to Burma in November, 1931. Her long illness began in March, 1932. From the very begnining her attitude and spirit surely manifested what the Grace of God could do through a life of unshaken faith such as hers. There were occasions, during the long stretches of suffering, when she would express inquiry as to why the Lord let her linger here when she was ready to go, but always was there that patient response of heart to the ways of His Spirit. Her manner was so contagious of the Spirit of Christ, that we who stood at her beside sensed the words of Jacob, " Surely the Lord is in this place." May I here enter into the sacred sanctuary of her spirit by quoting from a recent letter written to her daughter, May, by Mrs. Eden: " When the doctor told her that she had about eighteen months to live, she was so beautifully brave and sweet and cheerful about it. There was never complaint, but always happiness. I have never met anyone with keener sense of humour which she showed and retained almost to the end. Her thought was always for others. The hypos did not deaden her mind until about the very last, and then only a little. She was always reading, sewing, writing, or knitting and thoroughly enjoyed it all. Her patient suffering made her very dear to us. Ever will the memory of her be very sweet and dear to me. As she breathed her last, the marks of pain left her face and it expressed the sweetest hint of a smile as one who had found heaven to her liking. Isabel has been so fine and brave through it all and we love her dearly. She has taken such splendid care of your mother."

It was my unforgettable privilege to minister to her during the closing hours of consciousness. I had read from Revelation, the Twenty First Chapter, and was about to read further when she said, " Oh, please go back and read those words over again."

As I did so, we noticed that her lips moved in silent repetition of the words. Then, before the prayer, she said, "Let us just talk with the Lord now. You will tell Him that I am quite ready whenever He calls me now." So God took her on August 10. She was no stranger to heaven. She had long breathed its atmosphere and diffused its radiance in our midst. The words of George Eliot come to mind:

"A woman mixed of such fine elements
That were all virtue and religion dead
She'd make them newly, being what she was."

The horizons that seemed to close on her earthly life expanded to measureless joy for her as she entered into the eternal companionship which belongs to those who put their trust in the Lord.

After a simple service at Immanuel Baptist Church, conducted by the pastor and Dr. Chaney, we laid her precious body away in the cemetery at Kemmendine, leaving the flower-covered resting place with the words of the poet,

"Warm summer sun
Shine kindly here.
Warm southern wind
Blow gently here.
Green sod above
Lie light, lie light.
Good night, dear heart, good night,
We'll greet you in the morning light."

F. E. Eden,
Rangoon.

❖ ❖ ❖

Mrs. Money

An Appreciation

It is not easy to put into words all one feels of love and admiration and respect and tenderness when we think of the past year of Mrs. Money's life. I did not know Mrs. Money during her former term of service for she left Burma soon after I arrived; but I have long known of the beautiful cheerful service to the community (especially to Immanuel Church) which she rendered during those years. Had she never returned, she would still be remembered as "one of our best", as she is now remembered in the home church in Mattapan, Mass.

But her last term in Burma has added a new glory to that service. In a year and a half, she has written a unique chapter in Mission history. Probably few of us will ever be called upon to render just the kind of service which has been hers this past year; and it is well, for have we not repeatedly come from her bedside, humbled and awed, saying "I could never do it"? There was in her patient suffering, a strength and benediction to our hearts and spirits that we can never forget. In calling upon her, I never felt that I was doing *her* a favor, and if circumstances prevented me from seeing her for several days, I felt that I was the loser, for one gained strength and courage from being with her.

Her keen and unselfish interest in other people and in events beyond the walls of her bedroom, was a constant marvel to us. How easy it would have been, and withal, how natural, to have made herself the center of her interest. There were hours when physical suffering bound the spirit in a merciless grip; but ordinarily it was not so. I have been in her room while a half-dozen other callers came and went. I have heard her take the lead in calling to mind the immediate circumstances and plans of each, exactly where they had stood at the last visit, though that might have been many days before, and in the meantime, each day had brought other callers on whom she had lavished the same personal interest. You did not need to remind her that when last you were there, you were on your way to the hospital to visit a friend. She at once recalled it and inquired about the friend. Or that you had been planning for guests. She remembered and wanted to know if you had enjoyed their visit. She gave herself most fully in sympathy and

love to all. The fellowship of suffering made her keenly aware of any of our number who were ill and she seemed to bear their affliction on her heart with her own.

"Patient suffering" or mere resignation does not fully express her spiritual strength, for her attitude toward her incurable sickness was far more Christian than that. Something bigger and finer and better became a part of that experience which we all felt. We call it Faith. In that, she has left us an example to cherish. For into that experience she wove the thread of God's Presence, gaining strength and comfort; of opportunity, giving herself to prayer for the Kingdom and its workers. I wonder how many of us realized that our tasks were often lightened and our days strengthened because of the ministry of intercession from that sick room. There was also woven into the pattern a natural joy and humour which made her room a cheery one. Seldom did we fail to have a good laugh with her and usually her own wit and humour were the source of it.

How we all miss her! Yet we remember that she is "one who is so gladly dead!" and we love to think of her radiant spirit freed from the ills of the flesh. In the co-operative effort which we are all making to establish the Kingdom of God in Burma, this magnificent example of triumphant Christian Faith has been no small contribution. It will live on, cheering our hearts and strengthening our spirits, making us ever grateful that, for a time, she lived among us.

Elsie N. Chaney.

❖ ❖ ❖

A True Christian Woman

I want to pay tribute publicly to one of the truest friends and finest Christian women I have ever known. Mrs. Money was only a name to me until the fall of 1931 when I had the pleasure of travelling back to Burma with her and Mr. Money. She was always so jolly and yet so motherly and understanding. Although at that time she was not strong physically, yet her heart was set upon the task of making a good home so that her husband could help make his full contribution to the Christian work of our splendid Mission Press. Also she talked often of her desire to use her home, as she had before, as a haven for strangers and for homeless, homesick, discouraged people in Rangoon. Even though she had only a short time to fulfil these dreams she did really a greater service; for, all during her long illness, her light shone for Him in such a clear and beautiful way that all who had any contact with her were truly the better for that touch with such a true Christian spirit. I cannot forget her words written to me only four weeks ago. She said that what we need to be is real Christians, true in word and deed. Surely the memory of her true Christian character must be the most precious inheritance her children have and a great inspiration to her beloved husband. To me, she was "Mother Money" and her life even in this short time has greatly strengthened and enriched mine. How poor we are without her, but how much richer heaven!

Charity C. Carman.

❖ ❖ ❖

Appreciation

Will the missionaries please accept this as our appreciation of their sympathy in our recent loss. The letters and flowers, as well as the visits, received by Mrs. Money during her long and trying illness did much to cheer and comfort her and we feel that we are indebted to you all for the joy you brought into her life and the help and comfort you have been to us.

J. B. Money and Isabel.

An Historical Sketch of the Life of Dr. R. Halliday

In thinking of the rare spirit and intellectual ability which Dr. Halliday possessed, we find the secret of both beautifully stated in a brief reference to his home written some years ago by himself.

> "My father was quite a public man in his way, and was well read as working men went at that time, but I think after all, although my father's example may have influenced me a good bit, it was really to my mother's guidance I owe the clean life which under God's providence I was enabled to live. She it was who largely kept us from the pitfalls into which young men so often fall. To her instruction and influence I owe more than I can tell of the foundation laid on which my after life was founded. We certainly had every encouragement from her to both learn and practice goodness."

This home which stressed goodness and learning was in West Lothian, Scotland and into that home, Robert was born March 28, 1864. Only a few years of real schooling preceded his entrance into the mines where hard work and long hours matured his outlook and gave him a serious purpose in life.

To achieve this, for he had early set his mind on entering the ministry and latter the mission field, he continued his studies after working hours. His teachers were delighted with his rapid progress in Latin, Hebrew and Greek. His tutor's remark when he heard of his appointment to Burma, that "he would have no trouble getting the language" showed how early his special aptitude and interest in languages appeared.

Siam and Burma gave him ample scope for this talent. It was a kind Providence which gave to a small race and to a fast disappearing language, the intellect and devoted research of this man. His attitude toward the language assigned to him was not mere convenience of speech; all the hidden wealth of the spoken and written language, all the literature of the ancient past which pertained to it, were of real interest to him. He sought it out, making long journeys and spending weary hours in the hot sun deciphering ancient stone tablets and inscriptions. He was the greatest living authority on the Mon (Talaing) race, its history, language, customs, etc. One official remarked when hearing of his serious illness, "I don't know to whom Government can go for information about the Mons if we lose Dr. Halliday." In regard to the spoken language it was said that "No European ever approached him."

In various ways, scholars and officials have given high praise to his tireless research work in Mon. An article written by Prof. Luce of the University and published in the Rangoon Gazette of July 8, 1933, was a beautiful tribute to his scholarship and gives a list of the chief of his published writings. These included books on the Mon race and customs, valuable translations of lengthy, Mon, historical and poetical inscriptions found at Lopburn and Lamphun in Siam and at Pagan in Burma, a Mon-English dictionary and a long series of contributions to the Journal of the Burma Research Society. How he ever found time to do so much, no one could understand for no immediate duty or task was ever slighted and for years he carried heavy responsibilities in mission work.

It was in recognition of his great service to the Government and to literature that he was awarded the K.I.H. medal in January 1930. Again at the Convocation of the University, in July, 1932 he was given the degree Doctor of Literature. All who knew his work, felt that no honour had ever been more truly deserved or fully earned; and one could add that few personalities could grace an honour with such simple dignity as was his.

As a missionary, his record was of the best. His arrival in the East was at Rangoon, December, 1892. He was one of a party of four sent out by the Church of Christian Missions of Scotland. He had married two years previously but in less than two years after his arrival in Burma, his wife died. For seventeen years he was stationed at Ye. Then followed twelve years in Siam. All this time, he was working for the Mon people, but he learned Burmese and Siamese as well. In 1896 he was married to Elizabeth Anderson who has shared all his labours since that time, and who now retires to Scotland to be with the two daughters there. Another daughter is a missionary in Siam under the Churches of Christ Board, working in the same station where her father and mother formerly labored. Another daughter lies beside the father in the little cemetery at Moulmein.

In March, 1922, Dr. Halliday was appointed a missionary under the American Baptist Mission Board and joined the force of the A. B. M. at Moulmein, where he laboured till his death, having charge of the Mon work, but showing a keen interest in all the races and often bearing oversight of various branches of the mission activities in that place. His quiet spirit, his fair judgment, and his insight into mission policies were of great value not only to the local work but to the mission as a whole.

With failing strength and although far from well, he had hoped to complete one more year of service before retiring, but in April, 1933, the doctors found a vital organ seriously affected and there was little that could be done. For only a little over two months he was a brave, quiet sufferer and on July 1, God took him to His Heavenly home. The funeral service was held the day following (Sunday), in the beautiful little Talaing (Mon) chapel on the hill-side, which proved far too small to accommodate even the closest friends who wanted to share in the last tribute they could give to him. From all races and classes of people, came messages of admiration and love and gratitude for his life and service in Burma and Siam, for it was very true, that "where'er he met a stranger, there he left a friend." Another said of him "His mind was of such fine temper and such ample verge that his services to God and Science were not divided."

E. N. Chaney.

❖ ❖ ❖

Farewell Address to Mrs. Halliday

We, the Mon Baptist Christians and friends, are very happy to have this privilege of entertaining you in this special farewell meeting.

The thought of such meeting cannot separate our various associations and activities with our beloved and departed saint, the Reverend Robert Halliday, D. Lit., M.R.A.S., whom we also revered as father, helper and friend. We have already heard of the most fitting words expressed in his honour by Dr. C. E. Chaney, field secretary. We also read fine tributes paid to him in the columns of the Rangoon Gazette and the Burma News. We cannot very well say more than what these great and learned men wrote in the papers. They all agree in speaking of Dr. Halliday as being great in his scholarship, kind, humble and courteous in his manners, beloved and respected by everybody who came in touch with him, and as being noble in thought and gentle in habits. Such was the measure of his character and as it was so abundant, so fine and beautiful we were conscious of the whispering, saying that 'this was a man' and 'a mere man'.

Yet we venture to say from experiences that we were the flock of his choice, children of his memory

flower of his love and the love of his heart. To us, he fostered the life of plain living and cherished the life of high thinking. To us, he was a wonderful father, being more real, more ideal, more beloved and more easily accessible. For this he was more like his Master, even our Lord Jesus Christ, who was the main source of his wonderful power for long-suffering and the secret of success in life. Such a life he lived among us, bearing our burdens, healing our infirmities and cleansing our wounds. He had lived a real and ideal life seeking only what is good and what belongs to the realm of attributes which are acceptable to God. He loved his God, served Him faithfully and now has gone to receive the crown of glory and to enter the joy of the Lord for he had been faithful over a few things unto the end. But the influence and example of his fine character will be long remembered. So it was an invaluable privilege for us to have been associated with him and our experiences will be a guide for our steps and an example of character and conduct for our countrymen.

Now to you, our dear Mama Halliday. Missionaries rightly expressed that Dr. Halliday was a fine father to his Mon children in the kindness of his care and interest and his thoughtfulness toward them. We are glad beyond bounds to know that friends have caught our spirit and admired our inherent relation. So we find in your person our Missionary mother and such feeling has been kept up since you came to us from Siam over twelve years ago. Memories would call to our attention how that we trusted one another in all our dealings, great or small. From our preaching trips, missionary journeys, evangelistic campaigns as well as our dealings at home, we came to know each other better. It was within this circle that we found the quality of your character, goodness of your heart, liberality of your hands and thoughtfulness and motherliness of your spirit.

You know our ways, you know our customs, you know our manners, you know our language, you know much more of us and in the light of this knowledge you moved among us freely and we were at liberty to be at your fireside. You caught the right spirit and the manifestation of your love to us was by way of practice rather than by sermons. So you limit the law of distinction between us as inferior to the doctrine of love and in your case you set the same law at zero point. It was thus that we had run together the journey of our lives.

In closing, our dear Mama Halliday, it is not our intention to give you this farewell address as early as this time of the year or any other time of any year without our dearly beloved father in our midst. We thought that both Dr. Halliday and you would be sitting together gracefully on this dais to receive our ill-written address, given by the flock of your fold. Now believe us, our dear mother, though distance may separate us, we shall ever be true to you as we believe you will be to us.

Before closing, dear Mama, in memory of this occasion and in token of our love to you and Dr. Halliday, may we present you with this our humble gift, a silver cup on stand given by the children of the Mon fold, a gold brooch given by the Women's Auxiliary of the same fold and a packet of country-made clothes given by the Moulmein Mon Baptist Church.

We wish you a pleasant voyage, a prosperous future and longlife,

We are,
Most respectfully yours,
Chit Pyu,
For the Mon Baptist Christian Community,
Moulmein, Burma.

Christianity in Burma
as told by the Census of 1931

The tables showing the religious distribution of the population of Burma have just been published, and from tables in Chapter 11 of the report the following facts are worked out. The total population has increased 11.2 per cent. in the decade from 1921. The following table gives this general distribution on the basis of religion:—

Total Population of Burma, 14,647,497, made up as follows:

		per 1000
Buddhists	12,348,037	843
Animists	763,243	52
Mohammedans	570,953	39
Hindus	584,839	40
Christians	331,106	23
Others	49,319	3

There has been a continuous decline in the proportion of Buddhists since 1931, and a corresponding increase in the number of Hindus, Mohammedans and Christians. Note this is a decrease in the proportion of Buddhists, not of absolute numbers, which is still on the increase. The increase in the proportion of Hindus and Muslims is largely due to immigration, though to a small extent it is due to intermarriage. The steady increase in the proportion of Christians from 14 per thousand in 1901 to 23 per thousand in 1931 is due to conversion from other religions.

The distribution of the Christian Community is as follows:

The Christian Community, 331,106, made up as follows:—

		per 1000
Baptist Community	212,990	643
Roman Catholics	89,678	271
Church of England	22,853	70
Presbyterian	1,031	3
Methodists	1,982	6
Other Miscellaneous	2,572	7

Among the races of Burma, the Animists or spirit worshippers have been the most receptive to Christian Truth; and the following table shows the appreciation of the Karens for the "White Book" brought to them by our missionaries.

Total Karen Christians, 218,790, made up as follows:—

		%
Baptist Community	168,935	77.2
Roman Catholics	41,294	18.8
Anglicans	7,817	3.6
Others	744	.4

The Burmans and the Mon-khmer races are strong Buddhists. In this group not only have the Christians decreased, but the number and proportion of Baptists have greatly decreased in the 10 year period. The figures for both 1921 and 1931 are given below:

Burman Christians reported in 1921 15,381, in 1931 11,257:—

	1921	%	1931	%
Baptist Community	7,265	47.2	4,458	39.6
Roman Catholics	6,335	41.2	5,529	49.1
Church of England	1,293	8.4	805	7.1
Others	488	3.2	465	4.2

The other indigenous races are largely animists from the hill tracts. They show a larger proportionate increase than any of the other groups. This is to some extent due to the inclusion of a larger group in the census, but to a great extent is due to the greater responsiveness of this class at the present time.

Total other indigenous races, 38,463 made up as follows:—

	1921	%	1931	%
Baptist Community	12,119	86.3	30,764	80.
Roman Catholics	1,822	12.7	7,136	18.5
Church of England	177	1.0	464	1.2
Others	26		99	.3

A Summary

Those who class themselves as Europeans include all who were born and bred in western lands, and also the Anglo-Indian peoples, the Armenians, and possibly a number of Europeanized natives of India. But the figures found in the table work out as follows:

Total European Races 30,318 made up as follows:—

Baptist Community	2,730
Roman Catholics	14,344
Anglicans	11,047
Others	2,220

The whole indigenous population of Burma is included under two main heads, Burmans and Karens, or Buddhists and Animists. All others, Hindus, Mohammedans and Europeans, are really immigrant races, although many have been born in the country, as some of their ancestors may have been also.

It is apparent (1) that Christianity has actually reached *one* in *forty-two* of the population; (2) that *five of every eight* Christians in Burma claim to be Baptists; (3) that *two-thirds* of all the *Christians in Burma are Karens* and that nearly *two-thirds* of these are Baptists, (5) that among the Buddhist races, of those who have become Christians nearly one-half are Baptists.

One Burman in every 659 is a Christian.
One Chin in every 45 is a Christian.
One Indian in every 33 is a Christian.
One Kachin in every 10 is a Christian.
One Karen in every 5 is a Christian.

A Comparative Statement for period covered by three Census Reports (indigenous Races only)

	1911	1921	1931
Baptists	120,549	158,206	204,157
Roman Catholics	50,770	64,208	53,959
Church of England	9,999	9,692	9,086
Others	1,246	1,180	1,308

Baptist have gained 30 per cent. in the last 10 years, while the R. Cs. have dropped behind 16 per cent. and others have remained stationary.

Adoniram Judson founded this mission as a Baptist Mission in truest loyalty to the Word of God, and loyal successors have carried it on. The figures of the census report tell the results obtained, but our work is not yet done. There are *thirty-nine out of every fifty* still to be brought within the Christian fold. Help us to carry on the work in Burma of the American Baptist Foreign Mission Society, whose Head Office is at 152 Madison Ave., New York City.

Copies of the above have been printed on thin paper for envelope stuffers, and may be had in any quantity free, from the Mission Press.

Touring under Difficulties

Many and varied have been the experiences with which I have met on tours, but none quite equal the last tour. That is, none were quite so thrilling. I was called to go to the east of Shwegyin to perform a wedding ceremony and to conduct the Lord's Supper. This particular place has not had the services of an ordained man for somewhat over a year. There were also some problems that required looking after. The trip out was on foot and before I had reached my destination, I had climbed over three mountains and crossed five streams. Only one stream was crossed by boat; the others, I waded through, the water over my knees. The wading through the water was not bad, the climbing up and down the slippery mountains was difficult. For practically two-thirds of the journey it was not safe to lift the feet more than an inch or two from the ground. There were no roads, only a trail through the grass and bamboos. The path was covered with very slippery moss. I took a tumble once. The last mountain was crossed in a driving rain. The journey took about six hours.

The work was done and a splendid time with the church was the reward. The whole village escorted me to the river bank where the villagers had built a bamboo raft of sixteen bamboos, each about three inches in diameter. The villagers who had carried my pack from town to the place of meeting were uncertain as to the condition of the streams we had crossed on the way out, so it was decided to make the trip down on the raft. The baggage and guns were lashed to the raft. The bamboo sprouts and plantains that loving parents were sending to their children in school were fastened down. Two Karen men stood at each end of the raft with a long bamboo to which was fastened a blade of bamboo about fifteen inches

wide. These bamboos were very much like sculling oars, but they were used only to steer the raft. Both men took a part in the steering, Often they worked their oars in opposite directions, so as to move the raft sideways. We sped along swiftly with the current, until we came to a very narrow gorge. The stream was about a hundred yards wide at the place we had started, but narrowed in the gorge to less than a hundred feet. In the center of the gorge were two massive boulders with a solid shoulder of granite rock jutting out from the right side. As we approached the gorge, it looked as though there was only one straight-through-channel about twenty feet wide. The lower end of this channel was down about fifteen feet below the upper end or entrance. We could see a big wave through the narrows. The reason for the crested wave was water coming from a whirlpool at the right caused by the big shoulder of rock. We took the channel to the right and worked around the whirlpool. The current from the pool sped out through a channel between the shoulder of granite and a big boulder, but came into the current of the straight-through-channel at nearly right angles. The whirlpool current cut into the main current and so set up the big crested waves. We sped out of the whirlpool down the channel. The raft took a plunge under the crested wave and the current from the main channel grabbed the lower front corner of the raft and submerged it until it was under water waist deep. Then the stronger straight-through-current did its work. It grabbed the raft and threw it out of water and we came down on top of the second crested wave headed down stream. We lost three bundles of bamboo shoots and got a good soaking, but, as the water was warm and we were wet from the rain, the soaking did not seem bad. We shot through the second rapids in quick fashion. It was a very simple affair. The raftsmen were skilled men and had often come through this course. Was I frightened? I cannot say that I was. I knew the men had gone through before and I could go too. After the ride through the rapids, I shouted and laughed. I wanted to do the trip again. By the trip down the river on a raft we got to Shwegyin in less than half the time it took for the outward journey. I am glad that I made the trip, and got home just in time to avoid the heavy deluges of rain. It was raining when we left the village and soon each mountain stream was a raging torrent full of debris. A look at the Shwegyin river to-day shows both banks under water and a continuous stream of trees bamboos, logs and refuse going by. The flood is the highest since the devastating flood of last year. It has been raining continuously for over twenty-four hours, and no sign of a let up yet.

The work in Shwegyin goes on well. The school is giving us anxiety. Our enrollment is the same as last year. To be on the safe side we should have about twenty more paying pupils. The churches will not be able to help much before January.

Mrs. Klein is over at Moulmein with the two smaller children. Harold has been having a low afternoon fever for a month. His tonsils seemed to need attention and his temperature still acts queerly. He has lost all his plumpness and good color that he obtained during the hot season.

C. L. Klein.

❖ ❖ ❖

Maymyo

Since my last article to THE NEWS fifteen Karens and Kachins, a Buddhist priest of nine years standing, and a Mohammedan, have been baptized on profession of their faith in and love for the Lord Jesus Christ. The ex-Buddhist priest is now

pursuing a special short course of two years at the Burma Theological Seminary.

We have suffered a very distinct loss, at this station, in consequence of the retirement and home-going of Dr. and Mrs. McGuire whose joint Christian service was of great value to this church and community.

It is a genuine pleasure to welcome Miss Rachel Seagrave for a three months' visit to Maymyo and to have had Rev. and Mrs. Hannah and family here for a few weeks.

Eleven weeks ago—on June 11th, my wife suffered a stroke of cerebral hemorrhage. She was in the Civil Hospital. No visitors were allowed for three weeks. It is only now that she is able to come downstairs for breakfast. The permanent effects thus far are serious impairment of her sight and memory. We are grateful to friends for their expressions of sympathy.

E. Grigg.

❖ ❖ ❖

Thonze

This month the Wyatts came up to help me with the Indian Work (The Edens just came). This is a sideline of the Burmese work in Thonze. The dozen families or more belong to the Burmese Baptist Church here. (It is a very cosmopolitan church. There are as many tribes in it as there are in Israel. The reason it is called a Burmese church is because the services are carried on in that language. It might well be called just the Thonze Baptist Church and that is what the Christian Endeavourers wrote on the song books.)

This dozen families are of different language groups, though most of them are Telugus. But the Bengalis Orissians, Punjabis and Tamils are represented. One from the sweeper caste is putting his boy through the high school at Tharrawaddy. I hope he'll be a plumber some day.

There is a Telegu school here with about thirty pupils (the only one in the district.) How they have improved. You should hear them sing. One of the boys has learned to rattle bones, like Sambo of the South, as an accompaniment. It sounds very well. At any rate they seem to enjoy it.

The teacher-preacher, Mr. B. David, is doing a fine work here. He visits Letpadan, Okkan, and Tharrawaddy quite often, and has had converts from each place. Just now there is good interest at all three places and we are looking for an ingathering.

Mr. Daniel, a teacher in the Zigon school, is busy over week-ends preaching to his own Telegu brethren there, and at Okpo, Gyobingauk, Nattalin and Paungde. He is planning a trip to Henzada during the holidays. Pray for his success. He and one of the best lay workers here in Thonze are Lutherans. But their converts are always Baptists. Strange!

These people number a good many thousand in the district, and so little is done for them. The pastor of the Burmese Church, Saya U Kan Gyi, takes a great interest in the work. Most of the second generation can be reached in Burmese as well as Telegu.

The Telugus have their own services each Sunday and a well attended Sunday school. They come into the Burmese service on the first Sunday of the month for communion.

Well, this is an Indian letter. I shall tell about the other work next month.

J. T. Latta.

❖ ❖ ❖

Resources of a Mission Station like Pyinmana

Many resources lie hidden around our Mission stations in Burma. My motor car was stalled with engine trouble on the outskirts of a Burman village thirty miles from home one rainy evening this week at

sundown. In the gathering darkness I determined something was wrong with the ignition but could not remedy the trouble. "Maung Maung who has had four years experience with the army motor transport service lives in this village and can fix taxies. He will make your car go!" said a bystander. Under the glimmer of an electric torch the expert stranger located the worn part in the timer and fixing it sent me happily on my way home. He was an unexpected resource on a dark night when I thought I was stranded. But I have been astonished to find so many people like this man waiting to be asked to help in our missionary program.

I was wanting a Green Mungo Bean (Pedisein) where the seed would all ripen at the same time and save hand picking. The Government Farm Superintendent was waiting to help me this week and gave me just the seed I was looking for. The Forest School had new trees we wanted to plant and sent an instructor to teach us the relation between forests and village life and offered to conduct us around their museum and aboretum.

Do I want to improve village health? The local doctor said "Call on me, I will help give health instruction," and he comes over to do it. The Public Health official says "Call on me and I will send exhibits and a lecturer." He lent me a latrine boring outfit to improve village sanitation and will give me some small fish to breed which will catch the malaria larvae in the streams.

Do I want boy scouts and girl guides in our schools? Here were some teachers who had the necessary experience and they organized some troops. Some local Europeans including officials and people from the local timber companies and some leading native residents came together and formed an association to back up this work. I found one of the local Burman lawyers had been trained in scout work in England and was eager to do this work here.

The village schools heard about Boy Scouts and wanted to start them. There were local village workers waiting to be shown how to begin to make some good scouts in the jungle. Boys of twelve or fourteen are eager to be shown something to do even in a village. They can be taught new practices more readily than their elders and I think even more readily than their town brothers. The village scouts have started vegetable gardens at home. The ground which formerly had only weeds now has from six to eight kinds of vegetables growing on it. On my monthly visits I make a point to see the gardens and, after giving a mark for the quality of the work, gave public recognition to those who have done the best by giving them a card or leaflet. On the same trip, adults who are demonstrating some improved practice in agriculture are also visited and advised regarding the next steps. Those employed in the egg-marketing work help to keep up interest in the other improvements.

The Buddhist district agriculturist in charge of the Government propaganda work is an enthusiastic ally, and asks to be called on in carrying out our mission program. In his talks on village uplift he tells of the need of showing people how to invest their savings in the improvement of village life rather than for building more pagodas.

Two Buddhist priests came to see me recently and asked me to take their names and call on them to help in promoting our program of rural uplift. They said they would go and preach to the people for me. One of them does preaching in many parts of Upper Burma.

The leading Burmese newspaper in Rangoon in an editorial even called on the Buddhist priests of Burma to take note and follow the example of the Christians in Rural Reconstruction

as outlined at the recent Burma Christian Council meetings.

This array of assistants and resources waiting to be used are partly due to the labours of those who have gone before us. A new township officer told me he was a student under my mother and asked me to call on him for any assistance possible. The noble life and service of a man like Dr. Halliday and the faithful work he has done among the Mons and his studies of them and their history gives all of us a lift in our work. The life and labours of Dr. Nichols for fifty years in Bassein gives me inspiration every time I think of him as a man of high achievement and a valued friend and counsellor. But, besides this, he has raised up hundreds of friends for the cause for which I work. The things he stood for such as self-support have helped to give my work a standing it otherwise would not have. Thus we enter into the labours of those who have gone before and unseen forces bear us up an help us to succeed in our daily task. Pray that we may see these hidden resources and lay hold of them.

Brayton C. Case.

❖ ❖ ❖

Kachin Bible School, Bhamo

The Bible School opened again the first of June. Last year there were eight students, this year we have one more. Two others were expected, but they failed in their seventh standard examination, so are taking that work over and may be expected next year.

As last year, all students spend part of Saturday, all of Sunday and part of Monday with a village throughout the school year. Last year they were asked not only to preach but to look after the sanitation of the whole village. This was too much and too general, so this year we are selecting one house and are trying to make this a model house for the whole village with a pit for all rubbish—a house, clean inside and outside, with a vegetable garden along side of the house. The idea is to show them that cleanliness and good eating are vitally connected with good health. Progress is slow, but we rejoice that some progress is made.

We thank God for the spiritual results. When the young man first visited a certain village he was very much discouraged. The meetings were held in a private house to which the people came as they pleased. Some drank liquor and used opium while others were living immoral lives.

In the past six months we have had three baptismal services, each time two persons were baptised. In May a bamboo chapel was built with a bamboo enclosure. When I recently went there to observe the Lord's Supper, the car was loaded down with yams and pumpkins for the school and then they told me how happy they are for the regular services and the change that has come over the village.

Each month collections are brought in from all the places served by the students.

Rev. G. A. Sword writes that the twenty-four acres applied for for the new site at Kutkai has been granted by Government. A mountain plateau 4,500 feet above sea level will be a fine place for a Bible school, especially since it is surrounded by Kachin villages and has the beginnings of a Christian constituency.

Geo. J. Geis.

❖ ❖ ❖

Karen Theological Seminary

The months have passed so quickly that we can hardly realize that the rainy season is nearing its end. Our life has run along rather smoothly. The scarcity of funds both in our hands and in the villages has precluded campaign work. But new avenues have been taken up. The students have seven preaching places where they conduct Sunday services and in

this way the upper classmen are getting supervised training such as we have never tried before. The results seem to be helpful both to those who take part as well as to those to whom they minister.

Another experiment has also been undertaken this year. For sometime it has been a growing conviction that the Seminary should be a light to its immediately adjoining community and that the students should not feel that they must wait till they get away to some distant village before they can do anything for Christ. We have found that there is a great opportunity right at our doors. In this enterprise both the upper classes of the Burman and Karen Seminaries have united in small groups and visited the section between the Insein and Prome roads. In order that they might have topics of interest to discuss they visited the Health Institute in Rangoon and the Veterinary school at Insein. They have found a very ready welcome in almost every house they have visited. There are three men who have had experience at the Pyinmana Agricultural school. Their suggestions to those who are living on gardens in this vicinity are much appreciated. We are planning a gathering at which they will be giving some definite instruction in improved methods of gardening and have some reliable seeds provided for those who want them. Some cases of illness have been assisted and timid folk have been introduced to the hospital. Friendly contacts have been made at many points and especially with a sect of Meditating monks and nuns who have their headquarters nearby. A map is being prepared to show the location of the villages and scattered houses and other features that will be of interest.

The Collegiate Department students have their own projects in personal work and Religious Education at which they are working. In this way we are making a start with the new curriculum which was adopted last January by the Trustees of the Karen Seminary and which was approved for the Collegiate Department by the authorities of the Northern Seminary in Chicago in May of this year.

There has been one sad experience. The death of Lal Shikula, the Assamese student in the Collegiate Department, on the 13th of August, took one of our best young men from us. He was ill for several weeks with enteric. It seemed as if he was just on the point of recovering in answer to prayer when he suddenly and quietly slipped away.

Thra Mooler, Ma Nyein Tha and Ma Nu are leaving for the Java Conference of the World's Student Federation. Nai Chua is also going as the representative from Siam. They will be away about a month.

H. I. Marshall.

❖ ❖ ❖

Mercy Drops and Showers in Sandoway

We have had both, and they have left us grateful to be living in this time and place. The "mercy drops" —well, one of us experienced the first knockout of this term of service, shortly after the monsoon broke. Had to spend several days in bed, and then several weeks trying to get back to where we could stay out of bed for twelve hours straight. Have reached that point again, and know that it is a proof of His mercy. Other conditions and events that come under the first half of our topic are (1) an increased boarding enrollment, twenty-four now, compared with twenty-one at the close of last school year); (2) good attendance at the regular services, especially in the midweek prayer meeting; and (3) the report of additional recent baptisms in three of the out-station churches.

As to the latter half of the subject under consideration, (1) we have an unpatented hydraulic announcer of excessive rainfall, in the form of a peculiarly porous roof that, ever and

anon, showers us with moist surprises. It cannot be cured until after the rains are over, so we give it place in this little letter. (2) Floods are considered among the "annuals" of this territory, but some years they grow to larger proportions than in others. This year's affair was small in comparison with some others, nevertheless it paid us a visit during the week of August 1, and the school children had two or three days of holiday as a result. (3) On the 5th of August the women held their annual mite-box meeting, and the other groups of women of this field sent in their offerings also. There had been considerable conjecture as to the financial total, in view of the general cry of "hard times". Some feared that Rs. 150/- was an impossibility, although that figure had been reached in previous years. When the final returns were counted, the treasurer was able to send the All-Burma Woman's Society a check for even Rs. 200/.

Sidney V. Hollingworth.

❖ ❖ ❖

Dammaletyone

The July number of the Dammaletyone magazine proved immensely popular, and the entire edition was exhausted before we realized what was happening. As previously announced, the October number of the Dammaletyone is to be a special agricultural number, featuring rural reconstruction and economic uplift, but all treated distinctively from the Christian standpoint. The entire front cover of the magazine is to be taken up by an illustration in color, of a typical rural scene in Burma. The pictures within the magazine will be such as to depict methods of agricultural work, and add vividness to the articles. The magazine will not be wholly given over to agricultural work, however. The "Life of Spurgeon" by Miss Ranney is to be continued; there is to be another instalment from Toyohiko Kagawa's book; a brief treatise on the prophet Zephaniah (Book by Book series); and a further chapter on psychology. In addition, the second instalment of "What can be Seen in a Drop of Water," is to appear, with several illustrations.

A. C. Hannah.

❖ ❖ ❖

Many of you I know have seen and are quite well acquainted with the Dammaletyone, the magazine gotten out by Mr. Hanna. He has made a very attractive paper of it and is experimenting with excursions along different lines. He now thinks of it more as an illustrated Christian family magazine and its usefulness may extend beyond the limits of our own Mission.

Recently he got out a fine number in which the Pwo Karen work was emphasized. The last number majored on the Burman Woman's Bible School. The next number which will come out the first of October, is majoring on Agriculture, and in the offing he has in mind getting out a special Medical number.

We are all acquainted with the way the Burma Baptist Bulletin has done publicity work for us, getting out special numbers. The subscription list of Mr. Hanna's magazine has been growing quite rapidly recently and Mr. Hanna already has orders for 500 of the next issue and will probably print double that number. Let us help the magazine grow—letting our people know about it, and it might be a good thing if it has not already been done, for us to order quite a number of copies to hand out as free copies to interest some of the leaders on our fields. This will be a very encouraging and helpful lift to Mr. Hanna in the work of getting this magazine established.

Field Secretary.

Notices

Pyinmana Church

Churches planning to send aid to the Pyinmana church will kindly do so in advance either to U Mya, Magistrate, Pyinmana, or to Rev. B. C. Case, A. B. Mission, Pyinmana.

Convention

The All-Burma Baptist Convention will take place at Pyinmana, October 7 and 8, 1933. The pre-convention Racial Conferences will be, October 4 for Women and October 5 and 6 for Racial Mission Societies.

Missionaries planning to attend kindly inform Mr. B. C. Case on or before September 15 so that preparation shall be adequate.

The delegates for the Karen and Chin Conferences will have sleeping accommodations at the Agricultural School. The other racial groups will be accommodated in and around the Mission High School compound only a few blocks distant. Arrangements for meals will be provided for all at the Agricultural School beginning Wednesday morning, October 4 through Sunday night October 8.

Each week-day, at 4:00 p.m., parties who desire to see the Agricultural School will be personally conducted around the farm. Each week-day evening there will be a special Rural Reconstruction Program from 8:00 to 9:30.

Visitors should direct gharries to the "Saik-pyo-kyaung," Tatpo Quarter, lying east of Pyinmana town.

B. C. Case.

Annual Workers Institute at Pyinmana

October 9 to 18, 1933

Immediately following the Convention, the Thirteenth Annual Workers Institute will take place at the Pyinmana Agricultural School.

"The Harvest is plenteous." Let us help to send forth workers who will be reapers.

PROGRAM

1. Bible Study: "The Old Testament Prophets."
2. *Spiritual Harvesting*, "Through Christian Endeavour" by H. E. Hinton. "Through Evangelism" by A. C. Hanna. "Through Sunday Schools" by Ma Hannah.
3. "Rural Reconstruction Experiences" given by visiting delegates.
4. "Plant Life," "Pigs," "Poultry" and "Fruit Gardening" by F. G. Dickason, W. H. Cummings and B. C. Case.
5. "Preaching and Story Telling" by B. C. Case. Each visitor is asked to bring a story or sermon.
6. "Improving Harvests, Health and Human Relations in Villages" by officers of various Government Departments.

The total expense of board for workers during the ten days will be Rs. 5 or 8 annas per day. Those staying on for the Institute will be able to return home for half fare on the railway if going in parties of four or more.

B. C. Case.

❖ ❖ ❖

Book to Lend

Will gladly lend to any missionary "Christian Unity in Practice and Prophecy" by Charles S. Macfarland, 1933.

Geo. J. Geis.

❖ ❖ ❖

Death

On Thursday, August 10 in Rangoon, Mrs. J. B. Money.

❖ ❖ ❖

Sailed

On August 26, by S.S. *Kemmendine*, Mrs. Elizabeth Halliday, en route to Scotland.

❖ ❖ ❖

Language Examination

Will all those who intend to sit for a language examination this fall, kindly send in their names at once, together with notice of which examination they expect to take.

The Burmese examination (oral) will be held on the 1st Saturday of November. The written examination (which may be taken in the station) will be given on either the 2nd or 3rd Friday of October.

Field Secretary.

❖ ❖ ❖

For Sale

A CHEVROLET. 26 H.P. Six Cylinder, No. R.B. 5648. Special sample body of helmet grey colour; 2 extra tyres. Covered 9261 miles only; very sparingly and carefully used; in excellent condition throughout. Rs. 1,800 or near offer, or will exchange with any small English Sedan Car of R. B. number.

Headmaster,
Cushing High School, Rangoon.

❖ ❖ ❖

"Jesus Christ died on the Cross to make freedom from sin possible. The Holy Spirit dwells within me to make freedom from sin actual. The Holy Spirit does in me what Jesus did for me."

—*S. D. Gordon.*

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.
Miss L. P. Bonney
Office, 121D Mission Rd., Rangoon Tel. Address, Baptisma
Mission Treasurer — Miss O. A. Hastings

BURMAN MISSION

Rangoon
Miss Beatrice Pond
Miss Laura E. Johnson
Miss Mary I. Laughlin

Insein
Miss Gertrude Teele

Moulmein
Mr. & Mrs. P. R. Hackett
Miss Mildred Mosier

Tavoy
Miss Ida W. Davis

Bassein
Rev. & Mrs. L. W. Spring
Miss F. E. Crooks

Sagaing
Rev. & Mrs. R. Cummings

Toungoo
Rev. & Mrs. L. B. Rogers

Thonze
Rev. & Mrs. J. T. Latta

Pyinmana
Rev. & Mrs. B. C. Case
Mr. & Mrs. Wm. H. Cummings

Prome
Rev. & Mrs. E. B. Roach, D.D.

Mandalay
Rev. & Mrs. H. E. Hinton
Miss Eva Cummins
Miss Marion Reifsneider
Miss Ethel Masales

Pegu
Miss Mary L. Parish

Pyapon
Miss Cecilia Johnson

Henzada
Rev. J. C. Richardson, D.D.
Miss Inez Crain

Meiktila
Rev. & Mrs. H. E. Dudley

Maymyo
Rev. & Mrs. Ernest Grigg
Miss J. E. Parrott

Kalaw
Miss H. Phinney
Miss R. W. Ranney

Mogok.
Rev. & Mrs. A. C. Hanna

SGAW KAREN MISSION

Rangoon
Mrs. A. E. Seagrave
Miss Rachel Seagrave
Miss Violetta Peterson

Moulmein
Miss S. T. Ragon
Miss Charity Carman

Bassein
Miss Clara Tingley

Nyaunglebin
Miss H. V. Petheram

Henzada
Rev. & Mrs. A. C. Phelps

Shwegyin
Rev. & Mrs. C. L. Klein

Toungoo
Rev. & Mrs. G. E. Blackwell
Miss Effie Adams
Mr. Walter L. Keyser, M.A.

Tharrawaddy

Tavoy
Rev. & Mrs. Walter D. Sutton

Loikaw
Rev. C. H. Heptonstall (in charge)

PWO KAREN MISSION

Maubin
Rev. & Mrs. E. T. Fletcher
Miss M. B. Pound
Miss Nellie Lucas

Bassein
Rev. & Mrs. C. L. Conrad
Miss Rebecca Anderson

SHAN MISSION

Taunggyi
Rev. & Mrs. C. H. Heptonstall
Miss F. Faith Hatch
Rev. & Mrs. Lester Raney

Namkham
Mr. & Mrs. Gordon Seagrave, M.D.

Kengtung
Loi Lem
Rev. & Mrs. H. C. Gibbens, M.D.

KACHIN MISSION

Bhamo
Rev. Geo. J. Geis
Miss Frieda Peter.

Namkham
Rev. G. A. Sword

Myitkyina
Rev. & Mrs. L. A. Dudrow

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Harold Young
Rev. & Mrs. Vincent Young

Pangwai
Loimwe (P. O. Loimwe)
Rev. J. H. Telford

CHIN MISSION

Sandoway
Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo
Rev. & Mrs. E. Carroll Condict

Tiddim
Rev. J. H. Cope

Haka

(MON) TALAING MISSION

Moulmein
Miss Lillian Salsman
Miss Irene Daleen
Miss A. B. Grey, M.D.
Miss Grace R. Seagrave, M.D.

(CONTINUED ON BACK PAGE)

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Mr. & Mrs. S. H. Rickard, B.A.
Mr. & Mrs. J. Russel Andrus, M.A.
Mr. & Mrs. Wm. B. Campbell, M.A.
Mr. & Mrs. F. G. Dickason, B.A.
Miss Helen Hunt, M.A.
Miss P. Meader, M.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Miss Marian Shivers, M.A.
Mr. & Mrs. C. E. Hendershot, M.A.
Miss Eloise Whitwer, M.A.
Mr. & Mrs. D. O. Smith, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. H. I. Marshall, D.D.

TELUGU, TAMIL AND URDU MISSION

Rangoon

Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

MISSION PRESS

Mr. H. W. Smith
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi

Mrs. B. N. Allen
Miss Selma Maxville

ENGLISH WORK

Rangoon Immanuel Church

Rev. & Mrs. Frank Eden, D.C.L.

Maymyo

Rev. & Mrs. E. Grigg

Moulmein

Miss A. L. Prince
Miss H. M. Good
Miss Hazel F. Shank

RETIRED

Miss Agnes Whitehead, Taunggyi
Mrs. I. B. Elliott, Maymyo
Miss L. B. Hughes
Mrs. J. B. Johnson, Taunggyi

ON FURLOUGH

Miss Gertrude Anderson
Miss Marion Beebe
Rev. & Mrs. Paul Braisted, M.A.
Rev. & Mrs. R. S. Buker, M.D.
Rev. & Mrs. R. B. Buker
Mr. & Mrs. C. R. Chartrand
Mrs. J. H. Cope
Miss Bertha Davis
Rev. & Mrs. V. W. Dyer
Rev. W. G. Evans
Miss Nona G. Finney
Miss Martha J. Gifford, M.D.
Mr. & Mrs. Gordon E. Gates, M.A.
Rev. & Mrs. A. H. Henderson, M.D.
Miss C. Hesseltine
Mr. & Mrs. R. J. Journey
Rev. & Mrs. G. D. Josif
Rev. & Mrs. G. S. Jury, M.A.
Rev. & Mrs. J. Lee Lewis
Miss G. A. Maine
Rev. & Mrs. M. C. Parish
Mrs. J. C. Richardson
Mrs. H. W. Smith
Rev. & Mrs. J. M. Smith
Rev. & Mrs. C. U. Strait
Rev. & Mrs. M. L. Streeter
Mrs. G. A. Sword
Miss Alice Thayer
Miss Mary D. Thomas
Mrs. J. H. Telford
Rev. & Mrs. W. E. Wiatt, D.D.
Miss Lucy Wiatt
Rev. & Mrs. A. J. Weeks
Rev. & Mrs. N. E. Woodbury

RETIRED OR NOT IN ACTIVE SERVICE

Rev. & Mrs. A. C. Darrow, D.D.
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Miss J. G. Craft
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Mrs. G. C. Gilmore
Rev. & Mrs. J. McGuire, D.D.
Mrs. Elisabeth Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss Mary E. Phillips
Mrs. W. H. Roberts
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Rev. & Mrs. H. H. Tilbe, Ph.D.
Mrs. W. F. Thomas
Mrs. E. Tribolet
Rev. W. M. Young